A DISCOURSE Concerning the CHARACTER OF A GENTLEMAN:

By a PERSON of QUALITY.

Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.
Hor.

EDINBURGH,
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A DISCOURSE Concerning the CHARACTER OF A GENTLEMAN:

By a PERSON of QUALITY.

EDINBURGH,

THE BOOK-SELLER To the READERS.

GENTLEMEN,

IT is customary with me to judge of every Man by my self: Had this ingenious, delightful and profitable DISCOURSE been published by any other Book-seller, I should have been very apt to ask him twenty Questions about it, as, *Who was the Author?* What way he came by the Copy, *&c.*

Now to answer all the Questions that may be put to me, at once, I received a Letter with the Discourse, the Copy whereof (so far as may serve for satisfying your Curiosity) is as follows.

SIR,

HAVING lately found a Paper, (whether it had been loſt or deſignedly dropt is not eaſy to be determin'd) intitled A DISCOURSE concerning the CHARACTER of a GENTLEMAN: *I read it over, and gave it alſo to ſome other Gentlemen who have now peruſed it with great Pleaſure and Satisfaction: And we finding that the Author (who, if we may gueſs from ſomething he ſays in the Preface, is a Man of Quality) had deſigned to have publiſhed it, and in regard we can get no Account of the Author thereof, we thought it would be a pity ſuch a well done Piece ſhould continue in a State of Obſcurity, and therefore have tranſmitted it to you with the Bearer hereof.*

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SCOTO-BRITANNUS

A

A DISCOURSE Concerning the CHARACTER Of a Gentleman.

The INTRODUCTION.

THERE is no Title and Appellation better known, and more univerſaly uſed, than that of a GENTLEMAN; and yet I don't know any other CHARACTER that is more miſtaken, and miſapplied. This I have diſcovered lately, when reflecting on the Number and Quality of Pretenders to that common Character, I was led on to an Enquiry into the true Nature thereof.

I had long before ſettled on a Maxim for my future Obſervation and Practice, which obliges me *to embrace every Opportunity of doing Service to Mankind according to my Ability*;

and to ſpare no Pains and Coſt for my Country's Good. And indeed I don't know what better Service I could do in this Caſe, than by uſing my Endeavours to remove theſe falſe Impreſſions concerning this *Character* which the generality of People do entertain.

I am not ignorant, that by expoſing this Diſcourſe to the World, I will become the Subject of its Cenſure and Reproach: But I ſhall never be mortified, when ſometimes I find my Writings thrown aſide by Men of no Taſte, nor Learning. There is a certain Kind of Heavineſs and Ignorance that hangs upon the Minds of ordinary Men, which is to Thick for Knowledge to break through. Their Souls are not to be enlightned,

——*nox atra cava circumvolat umbra.*

Theſe People are like Moles, whoſe Sight can't be helped by Spectacles, however uſeful they may be to the Eyes of Men. It is not therefore for the Benefit of thoſe that I publiſh this Paper, becauſe tho I deſign'd their Profit, it would be needleſs to eſſay it ſince I could not reach it.

NEITHER do I expect better Treatment from ſuch as are Moles not thro' Ignorance, but thro' Envey. I mean thoſe People that have appeared in the World as Authors themſelves, are ſome of them, ſo blindly devoted

devoted to their own, that it is impoſſible for them to behold an Excellency in anothers Works. They have Eyes only for Spots and Blemiſhes; they indeed ſee the Light, but the Idea of it is ſo powerful and afflicting to them, that, like the Moles, they immediately ſhut their Eyes upon it, and withdraw themſelves into a wilful Obſcurity. Theſe ſhall mortify me no more than the other Kind.

AND as for theſe deſtroying Fellows the Wits, who I am ſure to have upon me, I muſt take ſpecial Care to be ſecured againſt the Force and Influence of their Railry and Satyr, which are ſeldom tempered with Virtue and Humanity. Theſe People put me in Mind of that Parcel of Fellows who were at *Rome* in the Days of *Auguſtus Cæſar*, and were always hurrying backward and forward like my Lord Mayor's Fool, as if they were full of Buſineſs, when they have nothing to do,

Eſt Ardelionum quædam Romæ *natio,*
Trepide concurſans, occupata in otio,
Gratis an helans, multa agendo nihil agens,
Sibi moleſta, & aliis odioſiſſima. Phœd.

they muſt ſay ſomething, elſe they ſhould looſe their Title; and oftimes they quarrel when there is no juſt Occaſion: But let ſuch

carping Wits bark as much as they pleaſe, I ſhall acquieſce Patiently in the belief of that Maxim, *That a Man is not Infamous for being defamed*, and it is no Diſparagement to a Perſon or Thing to be laught at; but to deſerve to be ſo. Beſides, I know, if there was no Cur-Dog, there ſhould be no Maſtiff.

But there are others, I mean good Judges, whoſe Cenſure I reckon my Fame, and who will not caſt off the Whole for an Imperfection or two, tho indeed I ſhould be ſorry to be guilty of any Fault in ſo ſmall a Performance. The truth is, ſmall Performances, as this is, are ordinarly thrown by as Dull and Inſipid, even by able Judges, when the Author does not fall immediately to the Subject, and treat every Part with Vivacity and Humour. The Matter muſt ly cloſe together, and either be wholly new in it ſelf, or in the Turn it receives from our Expreſſion. But were the Books of our beſt Authors thus to be retailed to the Publick, and every Page ſubmitted to the Taſte of ſome thouſand Readers, I'm afraid we ſhould complain of many flat Expreſſions, trivial Obſervations, beaten Topicks, and common Thoughts, which go off very well in the Lump; whereas 'tis expected of ſingle Sheets, that each ſhould be

a kind of Treatiſe, and make up in Thought what it wants in Bulk. Were all Books reduc'd thus to their Quinteſſence, many a bulky Author would make his appearance in a penny Paper; there would be ſcarce ſuch a Thing in Nature as a Folio.

HOWEVER, I do think it is not owing only to the Difficulty of furniſhing out ſeparate Papers of this Nature, has hindered Authors from communicating their Thoughts after ſuch a manner, but ſome other good Reaſons: Tho I muſt own 'tis my Opinion, That Inſtructions of Wiſdom and Virtue, *&c.* were they diffuſed into ſmall Volumes, in order to convey good Senſe thro' the bulk of a People, that have not occaſion to peruſe greater Works, are moſt uſeful to clear up their Underſtandings, animate their Minds with Virtue, diſſipate the Sorrows of a heavy Heart, or unbend the Mind from its more ſevere Employments with innocent Amuſements.

I have endeavoured to preſent my Country-Men with a full and juſt CHARACTER of a GENTLEMAN, in as ſmall a Volume as I judged convenient: And if it contribute to ſome one or other of theſe Ends, eſpecially to remove theſe falſe Impreſſions which poſſeſs the Minds of many People of all Ranks with Reſpect to that *Character*, and influence

fluence young Men to the Study of ſuch things as will render them truly Accompliſhed, I ſhall reckon my Pains fully compenſated.

BUT when I give the World a View of a *Gentleman's Character* according to the Idea fix'd on my Imagination, after I had revolved the Subject in my Thoughts, it will no doubt be enquired by the Reader what I am, what is my Name, Condition, Colour, and Quality? And indeed it is obſerv'd that a Perſon ſeldom peruſes a Book with Pleaſure till he know the Author, or his Character and Circumſtances, as if that ſame Knowledge conduc'd to the very underſtanding of what he writes. I ſhould give the World that Satisfaction very willingly, if my intended Brevity did not hinder my doing ſo till another Occaſion; and then I may let my Reader in to the Hiſtory of my Life, and ſomething elſe. Only before I proceed to the DISCOURSE, I ſhall preſume to ſay, That were my Name, Condition, and Quality known, they would perhaps procure a longer Date to this Paper than it may enjoy on the Account of my Obſcurity, or refuſing to affix my Name to it, and might tranſport it farther than I deſign it ſhould be read: For as *Horace* ſaid to his Book, ſo ſay I to mine,

——— *Non ita nutritus*, &c.

A DISCOURSE Concerning the CHARACTER OF A GENTLEMAN.

I Never took Pleaſure in Words or Actions that I found to be too general, and applicable to other Things than thoſe for which they are principally intended: And therefore I ſhall diſcourſe concerning the *Character* of a *Gentleman*, according to the Idea of it, that I ſettled on my Imagination, by repreſenting the particular Ingredients that compoſe and make it up; and that in the ſame Order, and Series wherein the Thoughts occured to my Mind.

THE many falſe Notions, and miſtaken Views that prevail amongſt Mankind concerning this *Character*, bring me under a Neceſſity of repreſenting them alſo, as Occaſion offers in the Proſecution of this Diſcourſe. Nor is my Deſign to banter, but fairly to expoſe them to theſe very People that entertain them; and to ſet theſe in their own Colours, who take Pleaſure in ſuch Things as entitle them rather to thoſe *Characters* which are falſe and counterfeit, than to thoſe which do truly and peculiarly belong to what we call a *Gentleman*. And indeed 'tis unaccountable, that we ſhould beſtow the Reputation on *Pretenders*, which true *Gentlemen* only deſerve; and which ſo many People of good Senſe, and Learning ſo warmly endeavour to attain and evidence.

I. THERE is no Ingredient in a Gentleman's *Character* more noble and great, than that he is religious, that is to ſay a good Man and a good Chriſtian. It is impoſſible for him to be a Gentleman that is an Athieſt, a Deiſt, or yet a Debauchee. All the Paſſages of his Life ſhould give a Teſtimony to Religion, and leave no Room for a prophane Age to ſay, that Religion is only pretended by the Mean and Ignorant; but is the Study, and Excellency of the Wiſe, and

and Learn'd, and Great. He is convinc'd, That no Arguments but theſe of Religion can make a great Man; and therefore he ſtudies to be a Chriſtian *Hero*, well acquainted with the Doctrine, and Practice of Chriſtianity.

ATHEISM and Vice are ſo far from giving Man a Participation of the divine Nature, that they degrade him into a Share of the Brutal and Diabolical. Irreligion, tho ſhelter'd under the moſt ſpecious and amiable Colours, is ſo far from being *Gentlemany*, that it is below the very Nature of the rational Spirit. It is a wonder then, that ſo many Men, whoſe Principles and Practices are a Diſgrace to their Natures, ſhould be judg'd worthy of this *Character*, or that they have the Impudence to claim it. Sure no Man ought to be eſteemed by other People, for any Actions which are diſagreable to theſe Maxims, which prevail as the Standards of Behaviour in the Country wherein he lives. What is oppoſite to the external Rules of Reaſon and good Senſe, muſt be excluded from having any Place in the Character of a *Gentleman*.

II. THE Principles of Virtue adorn the *Mind* of *Man*, as the Exerciſe of it does his *Life*. Virtue is a Thing that every Body admires, and, as the Stoicks were of Opinion,

nion, *'tis that which alone, or at leaſt, is chiefly deſirable for its own Sake.* For if any Thing be more deſirable than Virtue, we may part with Virtue for the obtaining of it, and by Conſequence can't obſerve any fixed unalterable Rules of Duty. Now, beſides the ſocial Virtues which are the Delight of every *Gentleman*, there is another Kind of Virtue, which I judge to be eſpecially his Pleaſure and Exerciſe, and that can be practiſed, even in thoſe retired Hours, in which we are altogether left to our ſelves, and deſtitute of Company and Converſation with our fellow Creatures; I mean that Intercourſe and Communication which every reaſonable Being ought to maintain with the Author of his Life and Exiſtence. Nor is this Exerciſe of Virtue only an Amuſement while it laſts, but its Influence extends to thoſe Parts of our Exiſtence, that lie beyond the Grave, and our whole Eternity takes its Colour from thoſe Hours which we here imploy in Virtue, or in Vice: Which is an Argument ſtrong enough, to put us upon this Method of paſſing away our Time, and is alſo a Conſideration enough to mortifie ſome of our *Beaux Eſprits*, who reckon the Practice of Vice, ſuch as the fulfilling of their Luſts, and ſenſual Appetites, their moſt agreeable Hours.

III. THERE

III. THERE is a good Fund of Wit and other natural Abilities, requiſite to make a *Gentleman.* The Gifts of Nature, according to their Meaſure, ordinarly make a Man great or ſmall. Clear Judgment, and deep Reaſon, are an excellent Baſis for a noble Superſtructure, and theſe, are commonly Innate, and born with us, however they may be much improven in our Life. There is indeed a Difference betwixt them, and the Thing we call Wit, for as Mr. *Lock* ſays, *Wit lies moſt in the aſſembly of Ideas, and puting thoſe together with Quickneſs and Variety, wherein can be found any Reſemblance or Congruity, thereby to make up pleaſant Pictures and agreeable Viſions in the Fancy; whereas Judgment lies quite on the other Side, in ſeparating carefully one from another, Ideas wherein can be found the leaſt Difference, thereby to avoid being miſled by Similitude, and by Affinity, to take one Thing for another. This is a Way of Proceeding quite contrary to Metaphor and Alluſion; wherein, for the moſt Part, lies that Entertainment and Pleaſantry of Wit, which ſtrikes ſo lively on the Fancy, and is therefore ſo acceptable to all Perſons.* Indeed there is a certain Delight and Surprize in Wit, which renders it very agreeable to us; but it is ſo frequently ill uſed and applied, by thoſe People eſpecially, whom we call Wits, and who

paſs

paſs for the fine *Gentlemen* in Town, that I muſt ſay, there is no Vice more common, than the Abuſe of the Underſtanding. It hath diffuſed it ſelf through both Sexes, and all Qualities of Mankind, and there is hardly that Perſon to be found, who is not more concerned for the Reputation of Wit and Senſe, than Honeſty and Virtue. But this unhappy Affectation of being wiſe rather than honeſt, witty, than good-natured, is the Source of moſt of the ill Habits of Life. Such falſe Impreſſions are made and owing, to the abandoned Writings of Men of Wit, and the akward Imitation of the reſt of Mankind.

Stultus & improbus hic amor eſt, dignuſq; notari. Hor.

IV. LEARNING, and other acquired Abilities, are Ingredients requiſite in a *Gentleman's Character.* The Gifts of Nature, however good and valuable in themſelves, don't recommend a Man ſo much as his own acquir'd Qualifications do. Without Induſtry and Diligence, in improving our natural Endowments, we rather appear paſſive and unactive Brutes, than rational Creatures. There is nothing adorns humane Life, next to Religion and Virtue, more than Learning doth. He who is moſt learned, uſually is reckoned the moſt accompliſhed,

ſhed, and he that wants it, is not eſteemed a *Gentleman*. *Auguſtus* call'd *Julius Syltanus* (who was a rich Man, but unlearn'd) *Nummatum Pecus*; without Learning, the Life of Man is like the Shadow of Death, as *Cato* ſays,

Nam ſine Doctrina, vita eſt quaſi mortis imago.

Learning improves our natural Genius, and as *Horace* ſays, *Promovet vires inſitas:* And the Study of it ſhould be accounted not a Labour, but a Pleaſure. But I would not be miſtaken, as if I judg'd Learning an Ingredient in this *Character* without Application. By Application I mean, not only Diligence and Care in the proſecuting of it, but alſo the Way how we improve and uſe it. There is no greater Monſter in Being, than an ill Man of great Parts. Some learned Men have abuſed their Talents and acquired Abilities prodigiouſly, to the Detriment of their Country, as well as their own Diſhonour. Oh! what a Reproach is it for Men of bright Parts to be Debauch'd, Extravagant and Brutiſh. This as one ſaid of the Earl of *Rocheſter*,

Draws an unwilling Cenſure on their Shade.

Some have imployed their excellent Faculties and refined Wits, to pleaſe and humour

other Men in their Vices and Follies, as well as to defend their own. The Affectation of being in the Fashion, and of being well thought of by these we call the *Beaux Esprits*, has eat up the Sense, Religion, and good Manners, of some otherwise learned Men.

V. A liberal Education entitles a Man very justly to this *Character*, if he behaves suitably to it. This sets a Man however mean he is by Birth or Fortune, on a Level with those that enjoy these outward Advantages. It is a common Failure in People, that they reckon no Man a Gentleman, unless Birth or Fortune make him so: But sure it is not a Man's Condition or his Circumstances, but something in himself, that properly deserves that *Character*. The Appellation of a Gentleman (says the *Tatler*) should never be affix'd to a Man's Circumstances, but to his Behaviour in them. Is Greatness confin'd to a certain Order of Men? Must none have this Reputation but the Rich, the Modish and the like. If it were so, a rich Cobler, or a fashionable Taylor, might claim this *Character* before some who have had all the Advantages of Education. Sure it is not the Coat a Man wears, but himself that makes him a *Gentleman*. Among wise Men, Wealth is held only

only as a Diſtinction in Traffick, but is not to be a Recommendation to any other Particular, but only juſt as it is applied. *Horace* was as much of a Gentleman in reſpect of his Education, as was *Mecænas*, who was born of royal Blood. He knew it was not his Fault, he was not nobly born, and he boaſted in his mean Birth.

——— *magnum hoc ego duco,*
Quod placui tibi, qui turpi ſecernis honeſtum,
Non Patre præclaro, ſed vita & pectore puro.

I heartily wiſh, that all that enjoy the Bleſſings of great Birth and Fortune, were realy worthy of this *Character*. But I'm afraid it be very true, and applicable in our Days to ſome, what Mr. *Cowley* ſaid, *viz.* that there is a *great Vulgar*, as well as a *ſmall*. And yet it affords me Thoughts of Pleaſure, that we want not abundance of Examples, where great Birth, and true Greatneſs unite; and concerning whom we may ſay, as the ingenious Mr. *Hepburn* ſaid in the Dedication of his *Character of a Man of Genius*, to the Right Honourable *Charles* Earl of *Lautherdale*, (as juſtly perhaps as he could to ſome other Noblemen that enjoy greater Places, but leſs Modeſty and Capacity) *The Luſture of your Birth* (ſays he) *has not more eminently diſtinguiſhed*

you from the one, i. e. *the Vulgar, than your perſonal Merit has rais'd you above the other*, i. e. *the Great.*

VI. CIVILITY and good Breeding are particular Ingredients in this *Character*. I am very ſenſible, there is a Difference betwixt what now goes under the Names of *good Breeding* and *fine Breeding*; but ſure a *Gentleman* is a Practiſer of the firſt, and if he have occaſion, improves toward the laſt. There are certain Deferences, Condeſcentions, Forms and Ceremonies, which tho' they paſs for good Breeding among many People, and are look'd on as certain Marks and Evidences how to know a *Gentleman*, yet make up but the leaſt Part thereof. Theſe are Shews, Ceremonies and Superfluities, fit to be reformed. A country Squire (ſays the *Spectator*) *will make as many Bows in an Hour, as a Courtier will do in a long time, and that which appears leaſt in an ordinary Eye, is moſt modiſh.* But good Breeding conſiſts not in a pompous Show, but in an unconſtrain'd Carriage, and openneſs of Behaviour. There is a certain Modeſty, and becoming Decorum obſerv'd, in all the Words and Actions of a *Gentleman*, which evidence his good Breeding. He diſpoſes all he does and ſays, in their juſt and proper Places, with a due Regard

to, and Obſervation of all thoſe Circumſtances, the not obſerving whereof, makes our Civility unpracticable. He obſerves the Circumſtances of Age and Condition, the Quality of the Perſon with whom he converſes, the Time and the Place of his Converſation. To be defective in theſe things, renders humane Actions diſagreeable and ungrateful, tho the Intentions be good and laudable.

VII. THE Mind of Man is his noble Part, and the right Management thereof has a great Influence on the Behaviour and Conduct of the Body, both with reſpect to its Garb and Geſture. A *Gentleman* judges it neceſſary in order to his right Deportment, that his Mind be right ſet and form'd. The many Fopries and Extravagancies that appear in our Dreſs and Geſture, are owing to the Paſſions and deprav'd Sentiments of the Mind. Fantaſtick Ornaments, and ridiculous Motions in the Geſture, and Attitude of our Bodies, are Indications of Vice, tho' not criminal in themſelves. We ſhould take notice of our Behaviour in theſe Reſpects; and therefore be ſure to extinguiſh Vanity in the Mind, which is the way to retrench theſe little Superfluities of Garniture and Equipage. The Bloſſoms fall off, when the Root that

nouriſhes them is deſtroy'd. A *Gentleman's* Mind is ſo well temper'd, that he is put to no neceſſity of being directed or forc'd to ſtudy an Air, Mean and Dreſs. His whole Carriage is eaſy, unaffected and agreeable.

Omnis Ariſtippum *decuit color, & ſtatus, & res.* Hor.

VIII. EQUANIMITY and Conſtancy of Mind are peculiar to a *Gentleman.* He endeavours ſtill to maintain an equal Temper on all Occaſions and Conditions. He reckons it as mean to be overjoy'd on Occaſions of good Fortune, as dejected in Circumſtances of Diſtreſs. Laughter in one Condition, is as unmanly as Weeping in the other. It is ſtoried of *Socrates* & *Lælius*, that no Turn of Fate, could make them turn their Air and Temper. There is a certain Tranquillity and Repoſe, which a *Gentleman* would not want for a World; and that is it which *Seneca* calls an Equality of Mind, which no Condition of Fortune, can either exalt or depreſs. There is a conſtant Calm and Serenity of Soul in him under every State of Life, which makes his Actions all of a Piece. He is above Fortune, and no Violence, Contempt or Reproach, or whatever elſe from without, can make him quit his Ground. It is a ſtrange Saying of *Seneca*, *Put me* (ſays he) *among Princes, or among Beggars,*

the

the one ſhall not make me proud, nor the other aſham'd: I can take as ſound Sleep in a Barn, as in a Palace; and a Bottle of Hay makes me as good a Lodging, as a Bed of Down: Should every Day ſucceed to my Wiſh, it ſhould not tranſport me, nor would I think my ſelf miſerable, if I ſhould not have one quiet Hour in my whole Life.

IX. COURAGE and Magnanimity of Soul are peculiar to the Nature and Character of a *Gentleman.* Courage is a great Point of Honour in a Man. There is indeed a falſe Courage, (for Gold hath its Counterfeits) ſuch as that of the Knight *Errants* in *Spain*, whereof ſome Remains yet continue; and we want not Inſtances in abundance of other falſe Courage among our ſelves, tho' of another *Species*, which gives occaſion to the very Refuſe of Mankind, who have neither Virtue, nor common Senſe, to ſet up for Men of Honour. There is no Kind of falſe Courage more common amongſt us, than that which is expreſs'd in Challenges and Duels. Some People hold it for a ſure Maxim, but I am ſure it is both anti-ſcriptural and anti-rational, *That he is no* Gentleman *that declines a Challenge, or to fight a Duel.* They reckon it a Piece of Gallantry, Honour and Magnanimity, an Evidence of a great Soul, to reſent Injuries by the

the Sword; but they are miſtaken in their Notions; for that, as *Seneca* a *Heathen* tells them, *is nothing but a daring and brutal Feirceneſs.* True Magnanimity conſiſts more in the Mind than in the Body, and does not evidence it ſelf in Heat and Paſſion againſt an Adverſary, but in Meekneſs, Gentleneſs and Patience. There is more true Courage in being Maſter of our ſelves, than of our Enemies. Some People alſo reckon it brave and magnanimous, to break their Way thro' all Oppoſitions, that hinder them from Places of Power and Authority, or ſome eminent Pitch of worldly Grandeur: For my part, I am of *Cowley*'s Mind, and ſo ſhould every *Gentleman* be, what he was in this reſpect, when he ſays,

If e'er Ambition did my Fancy cheat
With any Wiſh ſo mean, as to be great,
Continue Heav'n, ſtill from me to remove
The humble Bleſſings of that Life I love.

X. GOOD Humour or good Nature, is a ſpecial Ingredient in this *Character.* The want of it makes a rational Soul loſe its Dignity, and become in a Manner vegetative; on the other Hand, good Temper is the Foundation of all Friendſhip and Society. It is a Degree towards the Life of Angels, when we enjoy Converſation where there

there is nothing preſented, but in its Excellency, and a Degree towards that of *Dæmons*, wherein nothing is ſhewn, but in its Degeneracy. Good Nature appears in a *Gentleman*'s Countenance, more comely than what we call Beauty it ſelf, it ſhews Virtue in the faireſt Light, takes off in ſome Meaſure from the Deformity of Vice, and makes even Impertinence it ſelf ſupportable. It is indeed generally born with us, but mightily cheriſh'd and improv'd by every *Gentleman*. *Cæſar* was an eminent Example of good Nature, and his Character chiefly made up of it. Good Senſe is the everlaſting Attendant of it, and that Humour which wants it, is counterfeit.

XI. THE exterior Shews of Affability, Complaiſance, and Earneſtneſs of Temper, ſpring from the in-bred Humanity, and do very much magnify a *Gentleman's Character*. Indeed without good Nature, they are but Hypocriſy, and deteſtable as Impiety. But when good Nature is at the Bottom, it is wonderful to think, how Courteſy and Affability gains upon our Affections. They make a Man belov'd of every Body, and his very Enemies cannot but ſpeak well of him, for theſe Qualities. Hence the beſt *Heros* of Antiquity were belov'd by their Soldiers, and honoured by their

their Adverſaries. *Cicero* tells us, That in his Time were extant, Letters betwixt *Philip* and *Alexander*, *Antipater* and *Caſſander*, *Antigonus* and *Philip*, in which theſe Princes recommended to one another Affability and Eaſineſs of Temper, as the beſt Means to acquire to themſelves univerſal Eſteem and Reverence. We want not Examples hereof in our own Age; but we have alſo abundance of Men that paſs for *Gentlemen*, meerly on the Account of their being either too nice, and ſullen, and reſerved, or too complaiſant and eaſy in Temper and Conduct.

XII. BUT then Chearfulneſs in the Countenance and Heart of a Man, very much entitles him to this *Character*, without it there is no real Life. Whatever we do, we ſhould keep this Chearfulneſs of Spirit, and never ſuffer it to ſink down to Melancholy. Some have arrived to ſuch a habitual Diſpoſition this Way, that nothing could diſturb it. For Chearfulneſs I take to be a Habit of the Mind, which is not eaſily laid aſide, when once it is eſtabliſhed. Mirth is only tranſcient, but Chearfulneſs is fix'd and permanent. Mirth is like a flaſh of Lightning, that breaks thro' a gloom of Clouds, and glitters but for a Moment: Chearfulneſs keeps up a kind of Delight in the Mind, and fills it with a ſteddy and perpetual Serenity.

Chearfulneſs

Chearfulneſs never throws a Man into a Condition improper for the preſent State of Probation, as indeed Mirth often does. The Man who is poſſeſſed of Chearfulneſs is eaſy in his Thoughts, but a perfect Maſter of the Powers and Faculties of his Soul: His Imagination is always clear, and his Judgment undiſturbed: His Temper is even and unruffled, whether in Company or Solitude. In a Word, Chearfulneſs not only makes our own Heart better, but alſo that of our Companion, and is a Kind of Gratitude to the Great Author of our Nature, an inward Praiſe to Providence under all its Diſpenſations, and a Kind of Acquieſcence in our preſent Condition.

XIII. HENCE it appears, That there is no Body more ſociable than a *Gentleman*. The innate and improved Goodneſs of his Temper, leads him to a certain Love of Society and Converſation with his fellow Creatures. The Truth is, Man naturally is converſable, and delights in Society with theſe of his own Species. The very Brutes take Pleaſure in one another of their Kind.

—— Tigris agit rabida cum Tigride pacem
Perpetuam. Sævis inter ſe convenit urſis. Juv.

But there are many Inſtances even amongſt Mankind, of a certain ſullen, wild and unſociable

ſociable Diſpoſition; and I muſt ſay, there are ſome that come into that Catagory, who would take it ill to be denied the *Character* now under my Conſideration: Yet ſure I am, every one that deſerves it, loves to be knit together with others of his Kind, through a Love of Society, and is forward to meet in Clubs and Societies, not out of a Spirit of Faction, nor to annoy thoſe that are abſent, nor to trifle away the agreeable Hours of Fellowſhip and Converſation, but to enjoy one another, to improve by one another, and concert Meaſures for their own Good, and that of Mankind, their own Country more eſpecially; or at leaſt, they meet to relax themſelves from the Buſineſs of the Day, by an innocent and agreeable Converſation. And indeed when People combine for any other Ends than theſe, and ſuch like laudable ones, they act below the Dignity of their Natures. Drinking and tipling, and ſometimes worſe Exerciſes, if any Thing can be worſe, are too much the Ends of ſome of our modern Clubs, and are very far different from the Nature of good Society and Converſation, tho' miſ-named good Fellowſhip and neighbourhood. It is not a good Way of enjoying one another, that tends to the Diſhonour of the Author of our Beings, and that puts our ſelves out

of

of a Condition to ſerve our Country, and one another.

XIV. FRIENDSHIP, that noble and exalted Thing, often takes its Riſe from Society and Converſation. I don't ſay 'tis placed in them, but many Times they are the Occaſions of it among Men. And indeed what is more brave among Men, than true Friendſhip. It is a ſtrong and habitual Inclination in two Perſons, to promote the Good and Happineſs of one another. Love and Eſteem are the firſt Principles of it, and where any of theſe is wanting, Friendſhip uſes not to be laſting. And ſure it is like a *Gentleman* to love and eſteem another; and none but a Perſon of that *Character*, can be a true Friend. He who breaks the Laws of Friendſhip, when once it is cultivated is no *Gentleman*. Faithfulneſs and Conſtancy are eſſential Qualities in true Friends. *Alexander* and *Hepheſtion* were true Friends, and ſo were *Pylades* and *Oreſtes*. Theſe two laſt nam'd, maintain'd and expreſſed a miraculous Love, when they told the Tyrant a Lye, which was a real Truth, that the one was the other: When they were ſtriving to die, the one in exchange of the other, the one boldly affirm'd himſelf to be the other, and would willingly have laid down his Life for his Friend. *Oreſtes* lived in *Pylades*, and *Pylades* in *Oreſtes*; the Tyrant

Tyrant in killing one would have killed two, and yet in killing two, killed but one, or rather none; for the Fame of their wonderful Love has made them immortal.

May Heav'n propitious grant me ſuch a Friend,
On whom the ſocial Virtues do attend;
A Friend, my other ſelf, my very Life,
Devoid of Nonſenſe, Ignorance and Strife:
Then in true Love and Faithfulneſs moſt rare,
I'll ſpend the Days that gifted to me are.
And when grim Death, would ſep'rate him from me,
I'd not ſtay here, but bear him Company,
And with one ſoaring Wing, riſe to the Heav'n moſt high.

XV. GRATITUDE is a very requiſite Qualification of a *Gentleman*, as Ingratitude is a Demonſtration of a very Monſter. For ſure there was never one that abhorred Gratitude, and was in Love with the other Extream. Yet it ſeems ſtrange, that we have ſo many Inſtances of Ingratitude in the World; that the very Vice which all Mankind abhor and deteſt, ſhould be tolerated and practiſed, even by theſe that claim a Right to this *Character*. There are amongſt us ſome that owe all they have to other People, whom notwithſtanding, they bear moſt ill Will to, as if Gratitude was a Thing to be diſpenſed with as one pleaſes. Without it (*Seneca* ſays) *Man can neither be ſociable nor religious, as one the other Hand* (ſays the ſame Author) *Ingratitude ſhould be moſt venial*

nial in others, and unpardonable in our ſelves. We ſhould look on Ingratitude as the moſt unmanly and ungentlemanny Thing, and that which entitles us to all other Vices, for 'tis an old Maxim, *Si ingratum dixeris omnia dixeris.*

XVI. IN holy Writ a liberal Man is ſtiled a *Gentleman.* It is he that deviſeth liberal Things. The Thing we call *Generoſity*, I think conſiſts much in being liberal, that is to ſay, bountiful and charitable. There is nothing more allayed to our Natures than Bounty and Liberality, if cautiouſly managed according to the Rules of *Cicero, viz. That none of our Acts of Bounty be prejudicial to thoſe we would oblige by them, or to any body elſe, for nothing is liberal, that is not juſt and honeſt; that our Liberality exceed not our Ability, and that our Bounty ſhould be proportioned to the Merit of the Receiver.* I remember a worthy Friend of mine, once uttered theſe Words, among others, on this Score, *The liberal Arts* (ſaid he) *were ſtudied by all free born People*, i. e. *Noblemen, Gentlemen and Denizons; as the Mechanick by Slaves and other ignoble People: So that*, (ſaid he) *Liberality is more the Province of the firſt than of the laſt Rank of Beings, tho' indeed we find poor and mean People as bountiful and charitable, I mean according to their Abili-*

Abilities, as the rich and great are. The poor Widows Mite, whereof we read in holy Writ was a greater Complement and Sign of her Generoſity, than the rich could pretend to. There is one particular Act of Generoſity and Bounty, which I think is too little regarded by *Gentlemen*, and that is, the giving of Encouragement to poor Scholars, either in Money, or Books. We want not many of theſe who have a very good Genius, and ſome of them the greateſt too for Learning, and might be, if they had Opportunities, very uſeful in Church and State. How ſhall we encourage Learning, if not this way: I think I may ſay as *Cato* in another Caſe.

Recte feciſſe bonis, in parte lucrorum eſt.

XVII. LIBERTY and Freedom, as they are peculiar to the Nature; ſo they may come in as Ingredients in the *Character* of a *Gentleman.* By Freedom I underſtand a Liberty and Permiſſion, to do what ones ſelf pleaſes. I would not be miſtaken, as if I meant a Freedom to do, whatever our Paſſions and Fancy propoſes to us, or inclines us to do, be what it will: A *Gentleman* acts freely indeed, that is, whatever his Fancy and Paſſion ſuggeſts to him, guided by true Reaſon and Religion, which

two

two being Springs from the ſame Fountain, the Deity, can't contradict one another. He is govern'd by theſe, not by his Luſts and ſenſual Appetite. True Freedom conſiſts not in our being exempt from Law, but in being a Law to our ſelves. He that deſerves this *Character*, corrects the Extravagancies of his Will, in order to enjoy Life as a rational Being.

XVIII. BUT there is another Kind of Liberty which I call an Ingredient in this *Character*, and that is the ineſtimable Bleſſing of National Liberty, which every *Gentleman* is ambitious of, and endeavours to preſerve; a Man of Honour and Generoſity, conſiders that it would be miſerable to him, to have no Will but that of another, tho' it were of the beſt breathing Man. We cannot without Liberty (ſays Sir *Richard Steele* in his *Criſis*) *poſſeſs our ſelves with Pleaſure and Satisfaction.* Liberty is eſſential to our Happineſs, and a *Gentleman* would rather reſign Life, than part with it. In Defence hereof, the brave *Hero's* of Antiquity, chearfully ſacrificed their Lives and all that was dear to them. *Libertas optima rerum.* What is dearer to a Nation and People? What more killing to a *Gentleman* than Confinement? and what Miſery greater than to have his Affections

and Paſſions no longer govern'd by the Dictates of his own Reaſon, his juſt Sentiments, and innocent Inclinations, but by the arbitrary unconſtrain'd Will of another? We live in a moſt happy Conſtitution, where the Command of the Prince, and the Obedience of the Subjects are ſo harmonious, where the Prerogative of the one, and the Property of the other are preſerv'd. A Bleſſing ſo great, that we don't know how to prize it, and therefore it often happens, that we deſpiſe and undervalue it; but in ſo doing, we ſlight our moſt eſſential Good as a People. Oh! that it were true what Mr. *Addiſon* ſays in his admirable Poem, call'd *the Campaign.*

The meaneſt Briton, *ſcorns the greateſt Slave.*

XIX. THE Love of Liberty is ever accompanied with a Love to our Country. In preſerving the Liberty thereof, we indeed evidence our Love to it; but the Love I am now conſidering, is, that inviolable Affection which we bear naturally to our Country, which inclines and determines us to ſtand by, ſupport, and defend it againſt all Danger, and even in ſome Caſes, to periſh with it. *Cicero* when he had conſidered the Love of Relations to one another, the Alliances of Men in general, of People in the ſame City, join'd in the ſame Family,

Family, the Relation of Blood and Conſanguinity, and the ſacred Ties of Friendſhip it ſelf, does at laſt conclude in theſe Words, *When we have* (ſays he) *gone over all the Relations that are in the World, and throughly conſidered the Nature of each, we ſhall find, that there is no one of greater Obligation, no one that's nearer and dearer to us, than that which all of us bear to the Publick: The Love which we bear to our native Country ſwallows up all our other Love whatever: For which there is no honeſt Man but would die, if by his Death he could do it any neceſſary Service.*

Dulce & decorum eſt pro patria mori. Hor.

For their Country, many have ſacrific'd their Lives, and all that is dear to them. *Codrus* and *Epaminondas* died with Pleaſure for their Country's Good. We want not Examples in abundance of good Patriots of our own Country, who would die to ſave it from Slavery and from Ruin, and can ſay in Proſe, what Mr. *Hepburn* ſays in Verſe, in his *Character of a Man of Genius*, in the following Lines, which I could never read without a certain Elevation of Spirit.

I own the glorious Subject fires my Breaſt,
And my Soul's darling Paſſion ſtands confeſt
Beyond, or Loves, or Friendſhips ſacred Band,
Beyond my ſelf, I prize my native Land:

On this Foundation would I raiſe my Fame
And emulate the Greek *and* Roman *Name.*
Think Britain's *Peace bought cheaply with my Blood,*
And die with Pleaſure for my Country's Good.

XX. BUT if it be an Ingredient in this *Character*, for one to be willing to die for his Country, to ſave and defend it; I may reckon it as ſurely one to live for it, and by brave and good Actions endeavour to maintain its Glory and Stability, as the Poet ſays,

Pro patrio ſit dulce mori, licet atque decorum,
Vivere pro patria dulcius eſſe puto.

I know not for my Part what Service our Death could do for our Country, that our Life and Actions can't accompliſh. *Saluſt* ſays, *Pulchrum eſt bene facere Reipublicæ, etiam bene dicere haud abſurdum eſt.* What a melancholly Conſideration then is it, that ſo many brave Men, who might otherwiſe come under the *Character* of *Gentlemen*, inſtead of living for their Country, endeavour the Ruin and Detriment thereof, either by their Treachery or their Rebellion. I ſay, we want not Inſtances of Men, who if they could raiſe their Eſtates, and get their other ambitious Ends accompliſhed, would willingly lay aſide all due Concern for their Country's Good and Wellfare. I am ſorry if it be ſo, as we have too much Ground to fear. All I ſhall ſay with Reſpect to ſuch,

is,

is, that the Eſtate, Name, or whatever elſe is ill founded, that has their Country's Loſs or Ruin for their Foundation or Advancer. And as to theſe Men who profeſs love to their Country, and yet to gain their pernicious Ends, which are either the Deſtruction of the Government preſently eſtabliſhed, or the diſturbing of that ſacred Ark, would ruin it, I ſhall preſume to ſay, they have no Love to it at all; and that it is a true Maxim, which I have heard concerning them, *viz.* That they are never Enemies to Ill, but always to good Kings. I ſhall further ſay,

If in Rebellion ſuch again ariſe,
Sent by our King, and mov'd by People's Cries,
Argyle, *the great* Achilles *of the War,*
With Veng'ance come, and ſcatter them afar.

XXI. JUSTICE and Equity are the Honour and Glory of a Land, and the maintaining of theſe is the Aim of every Lover of his Country. The breaking of the Rules of Juſtice, is a violating of the Rights of humane Society. We are (as *Plato* obſerves) not born for our ſelves only, *but our native Country, our Friends and Relations have a Title and Claim to ſome Part of us.* And ſure if a *Gentleman* is not in a Condition of maintaining Juſtice, and diſtributing it to others, he is ſure to keep up the Reputation of it, and

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the Practice of it, as much as he can. He deals juſtly and uprightly with all Man, whereby he gains the Eſteem of every one. A *Gentleman* would rather loſe his Life than violate his Conſcience, and hurt his Neighbour by any Act of Injuſtice. His very Enemies, and meaneſt Servants are Objects worthy of his Regard in this Reſpect. The very Credit of a *Gentleman* depends upon it, and there is nothing profitable that is contrary to it. Juſtice is the very Foundation of moral Virtue, and 'tis what very much concerns the whole Community. When a Man offends againſt Temperance, and the like, he hurts only his individual Self, but Society cannot ſubſiſt without the Practice of Juſtice.

XXII. IT is from this that nothing is ſo highly reſented, or eſteem'd ſo odious, as breach of Promiſe: A notorious Treſpaſs of this Kind, always makes a Man according to the reſpective Caſes, in which he treſpaſſes, either deteſtable or inconſiderable. Breach of Promiſe is a Breach of Faith, and Society is not ſecure where it is tollerated and practiſed. It is the Honour of a *Gentleman* to keep his Word, and much more his Oath. Perfidy is the very Diſgrace of a rational Creature: What then muſt Perjury be accounted? It is not poſſible to reconcile theſe with Honour. No Gallantry or Mode

of

of Life, will account for them. They are cool deliberate Crimes, in Defiance of GOD, to do Injury to Man. The *Stoicks* had an Opinion, that the Word *Fides* Faithfulneſs, was ſo called (tho' perhaps it may ſeem too far fetch't) *quia fiat quod dictum eſt*, becauſe what was promiſed is perform'd. Be it as it will, Faith and Juſtice oblige us to keep our lawful Promiſes, and no wiſe Man will deliberately promiſe what is wrong, or what he does not purpoſe to perform.

XXIII. TRUTH and Sincerity are the peculiar Ornaments of a *Gentleman*'s Speech. Falſhood and Lies are ſo great a Violation of a Man's Honour, that every wiſe Man abhors them. There is no Vice implies a greater Want of Courage, Senſe and Breeding than a Lye, and yet there is no one Vice a greater Part of the Degeneracy of this Age, than the Want of Sincerity in Converſation. The World is ſo full of Diſſimulation and Compliments, that Men's Words are hardly ſignificant of their Thoughts. If one of former Ages ſhould riſe from the dead, I'm afraid he would need a Dictionary to know what we mean even by our common Compliments, and he would find it hard with a clear Countenance and ſafe Conſcience to retort them upon us, when we adreſſed him in our ordinary dialect of Converſation. Oh! how infinitely obliged, will we ſay, we are, to one whom we never ſaw before, and from whom we never received a Benefit, and ſcarce a Piece of common Courteſy? How great Honour and Eſteem will we profeſs to have for him whom we think very little of? How entirely and ſuddenly devoted too, will we be to the Service of one whom we don't purpoſe to ſerve? How afflicted and concerned will we appear to be for the Caſe of one, which we don't pity! But

tho'

tho' all this were excuſeable, and we ſhould ſay, *verba valent ut nummi*, Words are like Money; yet 'tis a juſt Matter of Complaint, that Sincerity and Plainneſs are ſo much out of Faſhion, and that our Language is running into a Lye, that Men have ſo much perverted the Uſe of Speech, and made Words to ſignify Nothing; that the greateſt Part of our Converſation is made up of that, from which the Pulpit is ſcarcely ſecure, *viz.* Diſſimulation and Flattery.

XXIV. But the Truth is, there are few *Gentlemen*, elſe there would be more Regard to Honour. For I don't reckon him worthy of that *Character*, whoſe Converſation is compos'd of Falſhood and Inſincerity. The ſame Obſervation concerning the Paucity of thoſe that deſerve this *Character*, follows naturally on the Back of this whole Diſcourſe, wherein ſuch ſure *Characters* are given, as I preſume no *Gentleman* is aſham'd of, and all that aſpire to that *Character*, will find them juſt, and well worthy of their Study. However, the World muſt judge, and will do ſo according to the Taſte and Humour of the different People in it. I am not much concern'd about the Reception this Diſcourſe ſhall have, and concerning the Sentiments that ſome Men ſhall have of theſe *Characters*, if they pleaſe thoſe *Gentlemen* whom they ſuit, and for whom they were publiſh'd. My greateſt Care now is, how to bring my ſelf off, without undergoing an univerſal Cenſure for the Length of this Diſcourſe, which I'm afraid hath wearied the Reader quite, and made him ſay of it, as the *Engliſh* Poet *Auſonius* did of a long winded Talker.

Omnia cum dixti, ſupereſt tibi dicere dixi,
Hæc mihi ſermonis vox placet una tui.

BRITISH MUSEUM 14 JUN 74

FINIS.